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The Maine Catholic Historical Magazine

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Easter Morn

There is something very pathetic yet most consoling in Hofmann's portrait of our Savior's empty tomb. The general idea conveyed is that of an early morning hour, a moment when the first streaks of dawning day were just showing over the Judean hills. Something unusual has taken place; we see the stones scattered about; we notice an air of disorder brooding over the surroundings; the very foundations of the tomb itself appear to have been shaken.

Near the door on a broken flag, a sorrow stricken woman is seated; beside her stands an ancient urn; while just a trifle to the rear the artist has depicted the glorified body of the risen Savior, His face beaming as of yore with love and kindness for the forlorn creature sitting at the entrance of His one time grave.

The figure is that of a woman, yet perchance in the summer time of her days. Her head reclining partly against the wall of the tomb, supported by her right hand reveals a face yet beautiful in the extreme, but showing an expression of care and anxiety, softened by the pangs of intense sorrow. It is a face whose loveliness reveals no signs of a sad past, but gives every evidence of a beauty begotten by the sometime practice of the Christian virtues. Her whole appearance gives us the key to her very existence, to those feelings of loneliness, those pains of loss which were doubtless at this moment surging most violently within her frail form.

It is easy to recognize the long flowing hair, the willowy form, the sorrow stricken face. We have met her before. We remember a certain day at Bethany, when Our Savior tired and travel worn had sought repose in the home of his friend Lazarus: we recall the attentions of the two sisters, Martha and Mary, the one busied with the affairs of the household, and hospitality to their welcome guest, the other seated at His feet, bathing them with precious ointment, caressing them as it were with that hair which fell so gracefully from her well formed head.

It is not hard to see that the Savior's coming was not expected; we easily realize the surrounding confusion and are prepared to hear Martha exclaim: "Lord, do you not see that my sister leaves me to serve alone? Bid her, then to help me."

We may not perhaps expect our Savior's response: "Martha, Martha, you harass yourself and worry about many things; yet there is one thing needful. Mary has chosen the better part; it shall not be taken away from her."

Not so long before, she had taken her inheritance, had gone to a far off country where she had squandered in riotous living all that she possessed. She still however retained sufficient self-respect, and confidence to return to her father's house, to throw herself upon the mercy of a kind and loving Savior, to seek "the better part," which he assured should be hers forever.

Just before the end of our Savior's career, we are privileged to again witness her kindly administrations to the wearied Redeemer. He has once more sought the repose of his friend's home at Bethany where as of a few months ago, Mary took her place at His sacred feet this time to annoint them with a most precious ointment. To the objection raised: "Could not this perfume have been sold for three hundred denarii, and that sum have been given to the poor?" Our Savior had replied: "Why do you molest this woman? For you will always have the poor with you, and when you will you may do them good; but me you have not always. As for her, so much as lay in her power she hath done. She hath annointed My body beforehand for my burial." To render her act more memorable, Christ continued:

"Of a truth, I say to you wherever the Gospel shall be preached in the whole world, that which she has now done shall be told in memory of her." This was on the eve of our Savior's last week, the first great Holy week, when his Divine heart was overflowing with mercy for fallen man. That the Magdalen's conversion had been sincere, and that her deep and abiding love in the Master had brought her within the enveloping folds of His ever loving heart, we cannot doubt when we bring to mind the two affecting scenes in her home at Bethany.

Of all who had followed His fortunes during this last eventful week, with the exception of His dear Mother, there was probably not one to whom His bitter sufferings brought greater pangs of grief, than to her who "loved much because she had been forgiven much." Her sorrow betook of a two fold nature; regret for a sinful past; heartfelt sympathy for her Divine friend so sorely tried during the last days of his career. Then she mourned His departure which left in her heart a void which could never be filled. Years might come and go, but the pure and undivided love of the Magdalen for Him who had held to her a helping hand, would never grow dim with the mere passage of time. This untold love it was which had brought her to His tomb at this early morning hour. For her the Savior was dead; His soul had gone to realms eternal; His body torn and bruised lay in the darkness of the grave. For His

mortal remains, she now longed to do the little that was possible, with an eagerness which did not permit her to await the dawning of the Easter morn. And when in the early morning twilight, she stood before the vacant tomb, or rested forlorn and dejected against its portal, can we imagine the feelings of happiness, of consolation and joy supreme, as she heard wafted as it were on the gentle zephyrs of the aurora, the sweet name of Mary lovingly uttered by that voice she knew so well, and as she turned to find herself privileged to behold in all the glory of His resurrection, the risen Savior.

Silver Jubilee of Catholic University

The Catholic University will on the 15th of April, celebrate the Silver Jubilee of its useful existence. In addition to the three American Cardinals, there will doubtless be present a representative gathering of our Catholic people from all parts of our country. One consoling fact which should not be overlooked, while celebrating its 25 years of beneficial work, is that the eminent men most identified with the establishment of the great Catholic institution of higher studies, are yet with us. Those of us who were privileged to witness its humble beginning, cannot forget the presence on that occasion of the illustrious Bishop of Peoria, His Grace John L. Spaulding now living in honored retirement. His Grace, John J. Keane, the eloquent Archbishop of Dubuque, its first Rector, now enjoying a well earned rest, His Grace, Archbishop Ireland of St. Paul and His Eminence, the beloved Archbishop of Baltimore, James Cardinal Gibbons, still in the midst of their usefulness as leading members of the Catholic American Hierarchy. The whole souled support accorded this great institution by these eminent men is in a large measure responsible for its present prosperous condition, and their presence on this occasion, though now well advanced in the evening of their days, cannot but lend added interest to this auspicious event in the history of the Catholic Church in America.

The American Catholic Historical Society

We have just received in exchange the March number of the "Records of the American Catholic Historical Society of Philadelphia," a quarterly publication, which has of late been issued in conjunction with the "American Catholic Historical Researches," for a long time the single handed work of the late Martin I. J. Griffin.

This deeply interesting number is an important addition to the XXV volumes already published by the Society touching as it does on a number of the present day topics in a way that will afford useful matter for the future historian.

Short but instructive essays on the lives of three noted Churchmen who have but recently passed from the busy scenes of their earthly activities to that land where all Christians wish them eternal life: In Memoriam Father Pardow, by the Rev. J. Harding Fisher, S. J.; Archbishop Riordan of San Francisco, by the Rev. Thomas J. Brennan; and Monsignor Robert Hugh Benson, by the Rev. Joseph H. McMahon, Ph. D. Father Pardow's life is briefly summed in the terse sentence, "He was a strong man of God." The author shows how the entire life of this lamented Jesuit Father was shaped and devoted to what he judged the best methods of bringing God more and more into the lives of those with whom he came in contact.

Father Brennan reviews the life of the great Archbishop of San Francisco, whose days of usefulness ended with the closing hours of the past year. He takes Archbishop Riordan from his early studies and successes in the various schools both at home and abroad, through his busy days as a parish priest in the Diocese of Chicago, then as the head of the great Archdiocese of our western coast. The boy at school, the young priest, the youthful Bishop, the aged Metropolitan, his life work in all its details are placed before us in a most pleasing manner by Father Brennan.

There is something very touching in the passing of Monsignor Benson in the very prime of his days when to all intents and purposes a long and useful life lay before him. Father McMahon beautifully shows the coming of the unexpected end in the midst of Christian activities which proves him to have been as the author aptly says in the language of Holy Writ, "A flame of fire."

"Intensity, all-absorbing, all-consuming was the dominant characteristic of his life. Whatever Robert Hugh Benson did he did mightily, with all his energy, with his entire self."

Interesting and instructive as usual is the life of Bishop Conwell, Chap. XV, from the pen of the late Mr. Griffin, edited and revised by the Rev. Lemuel B. Norton.

We read with pleasure the address of the retiring worthy president of the American Catholic Historical Society for the past year, and feeling that the same would be appreciated by the members of our Maine Catholic Historical Society, we wrote Dr. Flick for permission to publish his instructive words delivered on the occasion of the annual meeting of the American Catholic Historical Society. A few days afterwards a very cordial reply came from which we quote a few lines to show the value placed on historical studies by a busy Philadelphia physician:

"I have been wondering all my life," writes Dr. Flick, "why our Catholic people are so indifferent about the history of their church in this country. It is only explainable on the ground that they do not think, and that they are not well enough acquainted with that history to have any realization of what it would mean to them if it were put in legends for their edification. You will do me great honor in publishing my address in your Easter Number and I trust it may do some good among those whom you are trying to interest in your work. I congratulate you on your endeavors. What you do will be appreciated some time in the future even though you do not succeed in your undertakings to the extent you desire."

We urge our subscribers to read with care the well chosen remarks of this eminent specialist in tubercular diseases who in the midst of the many and pressing demands of his profession, finds time to dwell on the history of our holy faith in its birth, infancy, and growth in our country.

The indifference of which Dr. Flick speaks is appalling especially on the part of many who certainly cannot plead a multitude of affairs as an excuse for remaining in absolute ignorance of the progress of religion in America.

It is a shame to see how little even the members of our Catholic historical societies are doing in the matter of gathering and laying aside for the future Catholic historian, materials which will be of priceless value. The truth is that most of our societies exist only on paper, and the records of their poorly attended meetings will offer little or nothing of real worth for the student of a hundred years hence, who seeks, as we should today, to learn something of a by gone age.

ANNUAL ADDRESS OF THE PRESIDENT OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY, 1914.

In a letter of Pope Leo XIII, one of the greatest of the Sovereign Pontiffs who have sat upon the throne of Peter, to the Cardinals of the Holy Roman Church, Antonine De Luca, John Baptist Pitri and Joseph Hergenroether, the Holy Father said: "The authentic records of history when considered with a mind calm and freed from prejudices are in themselves a magnificent and spontaneous defense of the Church and the Pontificate. In them may be seen the true nature and the true greatness of Christian institutions. . . . It is hard, however, to conceive how much harm may be done by the subservience of history to party ends and to the ambition of individuals, for it becomes, not the guide of life nor the light of truth as the ancients have rightly declared that it ought to be, but the accomplice of vice and the agent of corruption, especially for the young, whose minds it will fill with unsound opinions and whose hearts it will turn away from virtue and modesty. For history has great attractions for the precocious and ardent intellect of youth; the picture offered to it of ancient times and the images of men whom the narrative invests with renewed life are eagerly welcomed by young men and retained deeply ingrained in their memories. When, therefore, the poison has been once imbibed in tender years a remedy is scarcely ever to be found. For it is an elusive hope that with the growth of years they will know better and will unlearn what they have learned in the beginning; because few give themselves to a thorough and careful study of history and in later years they will find in daily life more perhaps to confirm than to correct their errors.

"It is therefore of grave importance that so pressing a danger should be met and to see that historical studies be no longer suffered to remain in the channel of great public and private calamities. . . . . Let bare assertions be replaced by the fruits of painful and patient research; judgments rashly formed by the outcome of serious study and frivolous opinions by the criticisms of wisdom. Strenuous efforts should be made to refute all falsehoods and untrue statements by ascending to the fountain heads of information, keeping vividly in mind that the first law of history is 'To dread uttering falsehood; the next not to fear stating the truth; lastly that the historian's writings should be open to no suspicion of partiality or animosity.' . . . . If the Church, then, has always deserved well of history, let her again do so to-day when the very state of the times in which we live constrains to that duty. For, as we have already said, since our enemies have recourse above all to history

for their weapons the Church must needs be equally armed and where the attack is most violent there arm herself the more strongly for the assault."

This letter was written in 1883 and published in English in various publications, among them *The Pastor,* a monthly journal for priests, where it appeared in October, 1883. It is from there that this abstract is taken. This clarion call of the Holy Father for greater interest in Catholic history whilst it did not, in view of its importance, produce as much activity in historical research and publication as it should have done, was not unheeded. Although there is nothing on record to indicate any connection between it and the activity in historical work which sprang up in the United States shortly after its issuance the close sequence in time would lead one to believe that the one was the fruit of the other. Movements were started almost immediately in various places to gather together the data necessary for Catholic history and to publish them in the form of raw material and well written historical articles. In July, 1884, ten months after the Holy Father's letter had been given to the English-speaking world, our society was organized in Philadelphia under the name of the American Catholic Historical Society. It was the first concerted movement in the interest of Catholic history in North America, so far as we have any knowledge at the present time. In the same year, Reverend Doctor A. A. Lambing, of Scottdale, Pennsylvania, started an historical magazine which was mainly Catholic under the name of Historical Researches. Apparently this was the first Catholic historical publication. He issued two volumes of it and in 1886 transferred it to Mr. Martin I. J. Griffin, who thereafter issued it under the name of American Catholic Historical Researches. When Mr. Griffin died a few years ago his magazine was taken over by our society and combined with our own records. Shortly after the organization of our society, in December of the same year, similar society was organized in New York City under the name of the United States Catholic Historical Society. Within a few years similar societies sprang up in other parts of the country.

Remarkable as is the fact that so little had been done for Catholic history in America before the Holy Father's letter, it is equally remarkable that such great activity in its behalf should suddenly spring up after the letter had appeared. Prior to that time there had been no concerted effort to collect data and individual effort had failed to receive recognition. Here and there a man cried out in the wilderness but nothing came of it. Even so talented and zealous an historian as the late John Gilmary Shea although burning with an ardent zeal to do something for Catholic history was unable to accomplish

much and except for the generous impulse of the Catholic hierarchy who came to his aid a few years before his death could have accomplished nothing. He devoted himself to gathering historical data in spite of the indifference of all those around about him, but received so little support that twice in his life time he was compelled to sell his collection of books and documents for bread and butter for himself and his family before he could use it for the purpose for which he had gathered it. Each time he started collecting again and with the recognition which he finally received he gave us the four volumes of American Catholic history which he has left us, writing it out of his last collection. This collection after his death went to the Society of Jesus and is now safely housed and preserved at Georgetown.

One's wonder grows at the indifference of Catholic Americans about Catholic history when one considers what a beautiful story can be written out of the planting of the faith in America and how edifying this story would be in comparison with the story of the loss of faith in Europe during the same time. From the landing of Columbus in 1492, to the present day there continuously have been deeds of children of the Church actuated by faith which measure up to the noblest acts of men of all times. The lifelong struggle of Las Casas for the prevention and extermination of slavery, the noble, heroic deeds of early missionaries who sacrificed their lives to bring the true faith to the untutored people of the New World, the sacrifices of the Catholic immigrants who came to America with little more than their brawny arms, strong wills and burning faith to build their churches out of their scanty earnings, the wonderful development of our dioceses with the building of the beautiful cathedrals, the growth and development of our educational institutions and our eleemosynary institutions, each a wonder in itself, all remain to be unfolded to our people for their edification and intellectual development. Unfortunately, the long delay in this work has permitted many of the documents which would be necessary for writing these beautiful stories to be lost or to be gathered into collections under non-Catholic control. Most of the valuable manuscripts of the old missionary Fathers have found their way into private collections of wealthy men or into semi-public libraries. No doubt all will be available for any earnest student who may wish to use them, but they are scattered and it will be a difficult task to locate them and use them.

The greater part of the valuable Bancroft collection from which the Bancroft history was written, said to be worth at least $100,000, was Catholic. Overtures were made to the American Catholic Historical Society some years ago for the purchase of this collection but the society was unable to raise

the purchase money. Catholics should have bought the collection intact for the purpose of preserving that part of it which was Catholic as a nucleus of an American Catholic historical library, but unfortunately, no organization was strong enough to do it and there was not sufficient Catholic sentiment in support of such an undertaking to make it worth while to attempt it. The collection was again scattered and apparently Catholics got none of it. One may also get an idea of the richness of Catholic Americana from the original documents which are Catholic referred to in Windsor's history of America.

The activity in Catholic historical work for a few years after the Holy Father's letter appeared is truly noteworthy. The American Catholic Historical Society and the United States Catholic Historical Society both did excellent work. In our own society the few men who organized it were enthusiasts and most of them were young enough to be able to do hard work. They began at once to gather historical documents and to write historical papers. For the purpose of stimulating public interest they held public meetings to which they invited distinguished Catholics. These meetings helped the cause in two ways (1) by stimulating individuals to prepare historical papers, thus bringing into existence what otherwise would not have been produced, and (2) by educating the people to an appreciation of Catholic history and making them think about the importance of it. Circulars were sent to members of the laity and of the clergy, soliciting books and documents for a library. Bequests of books were asked for and were received. A Catholic library which was for sale was purchased, although at the time there was practically no money in the treasury. The matter of raising the money was an afterthought, but it was raised and the library was paid for. An attempt was even made to purchase the library of the late John Gilmary Shea, and the only reason why it was not purchased was because Mr. Shea would not sell it. At the time the society had no money in the treasury, but there was a determination to raise the purchase money if the library could be gotten and there can be no doubt but what the money would have been raised had the library been purchasable.

The enthusiasm, zeal and courage of the founders of the society is shown by the publication of its first volume of records issued in 1887, three years after the organization of the society when it had a membership of only sixty-eight active members paying five dollars a year and twenty-one contributing members paying two dollars a year. The collection and preparation of the material for this volume was a formidable task for so few members and its publication entailed a heavy outlay of money most of which had to be raised by advertisements.

When this volume went to press in July, 1886, two years after the society's organization, the society had gathered together by purchase and donation two thousand eight hundred eighty-six items for its library, many of which were of considerable value.

The publication of the first volume of records evidently fanned the zeal of the members, for the society brought out its second volume in 1889. By this time its membership had grown to one hundred thirty-one, all told, inclusive of active and contributing members. This volume also was published by means of advertisements. The contents of this volume again show marvelous activity in the gathering of data and the writing of historical papers. When it was issued the number of items in the library and museum had been brought up to fifty-seven hundred, and the society had already outgrown the capacity of its second home in the Philopatrian institute building and had taken up larger quarters in the Athenaeum building, in March 1889. The first home of the society had been in the Catholic Temperance Hall.

The determination of the few enthusiasts to build up an organization so well exemplified by what they had accomplished brought still greater success, for in 1891, when the society issued its third volume of records its membership had reached three hundred seventy-five. This volume, like the preceding two contained much interesting matter and shows wonderful activity. It really marks the beginning of a most prosperous era for the society. Between its publication and the publication of the next volume the society reached its high-water mark of prosperity with a membership of two thousand.

This large membership was secured through a paid solicitor who gathered in members from all over the country and stirred up a good deal of enthusiasm in support of the society's undertaking. He drew a picture in his canvass of what such a society could and ought to do which unfortunately in its youth and unorganized state the society could not live up to and many people who came in with good will soon dropped out again disappointed. The spurt of prosperity was followed by a decline. The society was able to hold its large membership for a few years only. A lesson may be drawn from this prosperity, however, namely that people would be willing to support a movement for the gathering of Catholic historical documents and the writing of Catholic history if it could be made strong enough to size up to their expectations.

During the time of its prosperity the society solicited funds for a home of its own. The large room in the Athenaeum building was becoming too small and besides was somewhat inaccessible being on the third floor of a building with very high ceilings where it could only be reached by a stairway. A fund

of upwards of five thousand dollars was raised and with this sum and the resources from increased membership the present home of the society was bought. Improvements had to be made at an outlay nearly equal to the purchase money. The total amount expended for the home was about thirty thousand dollars, of which twenty thousand had been paid at the end of the fiscal year of 1896. For the rest of the outlay the society was compelled to go in debt. It is to be regretted that of this debt $3,500 still stands on mortgage.

At this time the society remodeled its by-laws on the experience which it had had so far. A new code was worked out and the system of government was somewhat modified. Inasmuch as the membership of the society was scattered over the country provision was made for sub-committees for historical research in other places than the home city each of which was made a miniature society for the real objects in view, namely, the collection of materials for Catholic history and the writing of historical papers. This part of the machinery of the society has has not been used much although it could be made a means of accomplishing great results if it were put into operation.

About this time too, a women's auxiliary committee was organized for the purpose of introducing social features into the society's activities and helping to raise revenue for it. This committee did excellent work for some years and aided the society very much financially and socially. The committee was appointed each year by the incoming president and served for the year. It subsequently was allowed to go out of existence. It should be reconstructed. For a work like that of the society's social features are necessary to keep members in touch with one another and in sympathy with the work which they have in hand.

Of the society's thirty years of existence the first ten which came within the decade after the Holy Father's letter were the most fruitful. More was really done during those ten years than during the twenty years since. The other agencies which sprang up in the United States for the production of Catholic history went through the same strange experience, all reaching the height of their prosperity practically within that decade and then dying down to a state of indifference. This strange decadence of interest in so vital and important a subject is difficult to explain. It is true that for most people history is a dry subject and that the production of history is proverbially a profitless task. It likewise is true that only persons of means can afford to support an organized movement for the study and production of history and that only people of education can have the mental attitude to patronize such a work; but on the other hand it must be conceded that the number of prosperous, well-educated Catholics in America at the present day

is vastly greater than it was thirty years ago, and that the Catholic population of the country has trebled in that time.

Here in Philadelphia, the home of the society, we have still other reasons for wondering at the stunted growth of the society during recent years, since the society has been a foster-mother to every new movement of Catholic activity that has sprung up in the city and has placed its home at the disposal of such movements free of cost. Often even the nucleus of the new movement has been taken from the society's membership. Naturally one would think that this liberal policy would bring into enrollment of the society all of those who found a welcome under its roof, for the work in which they were engaged. Strange to say it has not done so. It may be that in this very policy of the society there has been a transgression of a psychological law militating against its own prosperity. There is a law in nature in living things that parasitism weakens and leads to decay and it is quite possible that this law applies equally to corporate life dependent upon psychological action.

Whatever the reason may be for the society's lack of support in recent years there can be no doubt about the importance of its work. The Holy Father's words were no idle prattle; they were carefully thought out and formally written to some of the most distinguished men in the Church for a very definite purpose namely, to stimulate the entire world into an active movement to place and keep before the world the true facts of history in matters in which the Church has taken part, for the edification of all. Catholics of the present day are confronted with the duty not only of weaving into history their own deeds so that the history of the present time may be correct, but of rewriting the history of the last four hundred years most of which has been a conspiracy against the truth so far as Catholics are concerned even according to the testimony of non-Catholic historians. Catholics are still laboring under the burdens which the misrepresentation of the truth has placed upon them. The historical untruths which were written into history in the past for the purpose of justifying the deeds of unscrupulous men and quieting the scruples of those who have profited by those deeds are still written into current history and painted on the walls of public institutions revivifying the spirit of animosity which so intense at one time has softened down in the light of truth as revealed by non-Catholic historians themselves. Catholic Americans of education and of means surely have a duty to perform in this matter.

It is quite possible that many who have been appealed to for support of the work of the American Catholic Historical Society have failed to give it through misunderstanding. The work may not have been presented to them in its proper light. Perhaps they have regarded this work as purely local and have

looked upon the society's objects as merely the gratification of the whims of a few people who are interested in history. This indeed would be a circumscribed, unattractive field of labor. The real task of the society is to write the history of the Church in America and to help rewrite the history of the Church throughout the world during the last four centuries. The constitution of the society is broad enough to take in the history of the Church throughout the world and to include secular history in so far as the deeds of Catholics enter into it.

Our society, in the height of its prosperity, maintained an archivist in Rome for one year. At that time it looked forward to a state of financial strength which would enable it to place archivists in all the centres of Europe. Unfortunately the project had to be abandoned from lack of financial support. The archivist in Rome did excellent work. The scheme of placing archivists in all the important historical centres of the world should be revived and provision should be made to carry it into effect. The cost of maintaining a research man in such centres would not be prohibitive when we consider the large Catholic population from which financial support might be drawn and the maintenance of such a research staff would make the society's work worth the while of any Catholic who can afford to contribute to such a cause and who is well enough educated to realize what such a work would mean. In connection with such an enterprise the society ought to follow the suggestion which has been recently made by some of the members of the Board to broaden out its magazine so as to take in the entire English-speaking world and make of it an historical magazine which would command the attention of the world. With such a programme there undoubtedly would come more liberal support to the society.

LAWRENCE F. FLICK.

GOOD FRIDAY

Because, dear Christ, your tender, wounded arm
Bends back the brier that edges life's long way,
That no hurt comes to heart, to soul no harm,
I do not feel the thorns so much today.

Because I never knew your care to tire,
Your hand to weary guiding me aright,
Because you walk before and crush the brier,
It does not pierce my feet so much tonight.

Because so often you have hearkened to
My selfish prayers, I ask but one thing now:
That these harsh hands of mine add not unto
The crown of thorns upon your bleeding brow.

E. PAULINE JOHNSON.

Indians of Maine in the American Revolution

THE PENOBSCOT, MICMAC AND ST. JOHN'S RIVER INDIANS OF EASTERN MAINE PLEDGE FIDELITY TO THE AMERICAN CAUSE AND ASK FOR A PRIEST "THAT HE MAY PRAY WITH US."

The Provincial Council of Massachusetts, at Watertown, on May 15th, 1775, sent a Letter to the Eastern Indians telling them of "the great wickedness of such as should be our friends but are our enemies, we mean the ministry of Great Britain, have laid deep plots to take away our Liberty and your liberty."

On Oct. 9th, the following was presented the Council:

"To the Honoble The Council, &c.

"Ambroice and Peire Toma two of the Heads of the St. John's Tribe of Indians came in here to day and desired me to write you the following Letter from their own mouths and forward it to you by the first opportunity and to request an Answer from you.

"I am

"Gentlemen

"Your Most Obedient

"Humble Servant

"Jona Lowder.

"Penobscot Falls, Sept. 12th, 1775.

"At the TRUCKHOUSE, PENOBSCOT FALLS,

"Sept. 12th, 1775.

"Capt. Thomas Fletcher & Lieut. Andrew Gillman, Interpreters present.

"We Ambroise & Piere Toma the Heads of ye St. John's Tribe and in behalf of said Tribe and the Micmac Tribe.

"We salute the Chiefs of the Colony of ye Massachusetts and wish you health and that God would prosper you in your present war with Great Britain. We have talked with the Penobscot Tribe and by them we hear you are engaged in a war with Great Britain & that they are engaged to join with you in opposing you and your Enemies.

"We heartily join with our brethren the Penobscot Indians in everything that they have or shall agree with our Brethren of the Colony of Massachusetts and are resolved to stand together & oppose the People of Old England that are endeavoring to take yours and our Lands and Liberties from us.

"We are brethren of one father & one God made us all & we will stand by you as long as the Almighty will give us strength & we hope you will do the same for us.

"We have nowhere to look to for assistance but to you & we desire that you would help us to a Priest that he may pray with us to God Almighty.

"We have no place to go to but to Penobscot for support & we desire you would provide Ammunition, Provisions & Goods for us there and we will come in there, & give you our fur & skin, & take our support from you in return and will be thankful to for the kindness.

"Brothers. We pray God to Bless you & Prosper you & strength & Lengthen this New Chain with us.

"Presented to the Council Octo. 9th, 1775."

(Kidder's *Rev. Oper. in Maine,* p. 55.)

"(The Micmacs deserve the credit of being the first amongst whom the Cross was planted. Jacques Cartier, in the Summer of 1634, went to Gaspe Bay. There he planted the Cross amongst the Micmacs and secured North America to Christianity.)

St. John's River Indians. "The Indians of this river are said to have been numerous and powerful. This river was called St. John by the French because they entered it on the festival of this Saint but it was called *Onigundi* by its inhabitants and *Ulasteku* by the Etchemins and Abnakis. The opinion of those who assert that the aborigines of St. John river were numerous and powerful must be incorrect. We have no monuments to support it."—(Vetromile's *Abnakis and their History,* p. 56.)

"The MICMACS were a large and powerful nation occupying the present Nova Scotia, the Atlantic coast of New Brunswick, the southern shores of the mouth of the great St. Lawrence, the islands on the gulf of the same river as far east as Newfoundland. They were valiant and powerful and numbered several thousands."—(Ibid. p. 57.)

COL. JOHN ALLAN'S JOURNAL RELATING TO CATHOLIC INCIDENTS AMONG THE INDIANS OF EASTERN MAINE.

"1777. June 7th. Saturday. Allan initiated into the Marechett tribe.

June 19th. After a long sickness died Portius daughter. . . The funeral rite tho' short, very solemn. The corpse was carried to the chapel, the bell tolling all the time. After a short prayer they sung funeral Hymns; that done some of the chiefs bore the coffin

to the grave, then another prayer, then a funeral hymn, which concluded, the coffin was deposited in the grave and covered.

June 26th. Receive intelligence that all the people of Cobequid, N. S., were to remove about the Popish Priest. (These were probably Acadians.)

July 13th. It is incredible what difficulties the Indians undergo in this troublesome times, where so many families are obliged to fly with precipitation rather than become friends to the Tyrant of Britain, some backing their aged parents, others their maimed and decrepit brethren, the old women leading the young children, mothers carrying their infants, together with great loads of baggage. As to the canoes the men make it a play to convey them across.

July 28th. In conversation with Joseph Tomma, I found that the French Priest (advocate for Britain) had debarred the Indians from marrying—would not authorize any father to perform the ceremony, nor yet do it themselves, also told them if they offered to do such an act, the person officiating would be persecuted in Halifax by the Government; such power and ascendency have these miscreants over these poor people.

Aug. 26th. The Indians continue steadfast friends, made earnest entreaty's for a Priest to be sent them as soon as may be.

Col. John Allan from Machias, July 12th, 1780, reported: "On the 30th, I set off for Passamaquoddy with Col. Campbell. . . . On 31st, as we were assembling for a Conference. Three Indians arrived express from Mr. Bush the Priest desiring them to attend immediately on business of the Church. . . . A conference held the best of two days, they came to a Determination to see the Priest at all events, but Declared their Zeal for America, their friendship and affection for me, that they would have no concern with the British whatever; only meant to see the Priest, their Souls being heavy & Loaded Burthens of Sins, that they acted on a Duty commanded in their church which they could not neglect. . . . I used every method in my Power to divert their Intentions but all in Vain, go they would. But make the most Sacred Protestation to be back in Three Weeks. According all but about 100 Including Women & Children set off on 3d inst."—(Kidder's p. 279.)

(From "The American Catholic Historical Researches for 1899" Martin I. J. Griffin, Phil. pp. 124, 125, 126, 127.—Vol. 16.)

WASHINGTON'S LETTERS TO THE CATHOLIC INDIANS OF MAINE. THEIR SERVICES IN THE REVOLUTION.

The great heart of Washington was sore distressed at the calamities which had come upon his army in the dreadful days in New Jersey in December, 1776. The mighty resolve; "Victory or Death," was, on the Western bank of the Delaware, declared the watchword of his desperate endeavor to retrieve the disasters which had come upon him. Yet he had in this hour mighty with Fate the thought of the Indians of Eastern Maine as part of the forces of the Continent which he had to make available in the struggle for Liberty and Independence.

While besieging Boston, in February, 1776, he had written the St. John and Passamaquoddy Indians of Eastern Maine, to secure their friendship.

Col. John Allan of Nova Scotia was deputized by them to carry replies to the message of the Commander of the American forces. He arrived at the Camp of Washington while on the retreat in New Jersey, just before the Battle of Trenton.

The following letter of the Passamaquoddy Indians accounts for their not sending forces to coöperate with Washington in driving the British out of Boston:

"Friends, Brothers and Countrymen:

"In the Spring of the year we received with Joy and Gladness a very kind letter from our Friend and Brother His Ex'l George Washington.

"What he said therein gave us great satisfaction and Determined we were to Continue in that Friendship, with the same faith as he professed towards us and to keep the chains for ever.

"A few days ago an alarm was spread among us that another paper was come, to require us to take up the hatchet. We met therefore and found that some of our young men had been with you in the character of Chiefs and made a Treaty to go to War Contrary to our Desire and as we understand from them was not rightly understood.

"Our situation and circumstances being such at present, our natural inclination being Peace only accustomed to hunt for subsistence of our family. We could not comply with the terms. Our numbers not being sufficient among other Objections. And as it was not done by our authority and Consent of the Difft. Tribes we are necessitated to return it.

"Still depending upon the promise of our Brother Washington and relying upon the friendship of all our Brothers and friends your way we hope and Trust no offence in sending it back.

"And Protesting at the same time that the Chain of Friendship is still Subsisting among us on our side & that we hope for Ever. A further Account of our Situation will in our name be delivered our brother and Countrymen by John Allan, Esq., Bearer of this—Our Love and Friendship be with you all. We are,

"Your Friends and Brothers,

"Coquen, Sept. 19th, 1776.

"Signed by Eight Chiefs with their Marks.

"On December 24th, 1776, from the Pennsylvania banks of the Delaware while making the final disposal of his scanty forces for the attack on the Hessians the following night, Washington signed the following letter to the Indians on the St. John and Passamaquoddy Rivers.

"Notwithstanding the endeavors of British agents to win these Indians to the side of England they pledged fidelity to Washington and through all vicissitudes of the Revolution remained faithful. They could have 'destroyed or driven away every inhabitant east of the Penobscot.'"

Williamson's *History of Maine* says: "Had they been against us, and been set on by the British to plunder our towns and settlements, the whole population must have been destroyed. Great credit is due the Indians for their rigid adherence to our cause, although at times the commissary's department was destitute of provisions and clothing for them."

To the Letter of the Passamaquoddy Indians, Washington Sent This Reply:

'Brothers of Passamaquoddy: I am glad to hear by Major Shaw, that you accepted the chain of Friendship which I sent you last February from Cambridge, & that you are determined to keep it bright and unbroken.

'When I first heard that you refused to send any of your warriors to my assistance when called upon by our brothers of St. John, I did not know what to think. I was afraid that some enemy had turned your hearts against me. But I am since informed that all your young men were employed in hunting, which was the reason of their not coming. This has made my mind easy and I hope you will always in future join with your brothers of St. John and Penobscot when required. I have desired my brother the Gov. of Massachusetts Bay, to pay you the money which Capt. Smith promised for sending my letters to the Micmack Indians.

"BROTHERS: I have a piece of news to tell you which I hope you will attend to. Our enemy, the King of Great Britain, endeavored to stir up all the Indians from Canada to South Carolina, against us. But our brethren of the six Nations & their allies the Shawanese & Delaware would not

hearken to the advice of his Messengers sent among them, but kept fast hold of the ancient covenant chain. The Cherokees & the Southern tribes were foolish enough to listen to them and take up the hatchet against us. Upon this our Warriors went into their country, burnt their houses, destroyed their corn and obliged them to sue for peace and give hostages for their future good behavior.

"Now Brethren never let the King's wicked counsellor turn your hearts against me and your brethren of this country, but bear in mind what I told you last February, & what I tell you now. In token of my friendship, &c.

"(Kidder's *Revolutionary Operations* in Maine, p. 59, and 299.)

The letter to the Passamaquoddy Tribe was in their possession as late as 1867.

To the St. John's River Indians he wrote:

"BROTHERS OF THE ST. JOHN'S TRIBE:

'It gave me great Pleasure to hear by Major Shaw, that you kept the chain of Friendship, which I sent you in February last from Cambridge, bright & unbroken.

"I am glad to hear that you have made a Treaty of peace with your Brothers and neighbors of the Massachusetts Bay, who have agreeable to your desire established a Truck House at St. John's, out of which they will furnish you with everything you want and take your Furs in Return—

'My good Friend & Brother, Govr. Pierre Tommar and the Warriors that came with him, shall be taken good care of, and when they want to return home, they and our Brothers of Penobscot shall be furnished with every thing necessary for their journey—

"Brothers, I have one thing more to say to you, our enemy, the King of Great Britain, endeavored to stir up all the Indians from Canada to South Carolina against us.

"But our Brethren of the Six Nations and their Allies the Shawnese and Delawares would not listen to their advice, but kept fast hold of our ancient Covenant Chain. The Cherokees and the Southern Tribes were foolish enough to hearken to them and to take up the hatchet against us, upon which our Warriors went into their Country burnt their Houses, destroyed their corn and obliged them to sue for peace and give Hostages for their future good behavior.

"Never let the King's wicked Counsellors turn your hearts against me and your Brethren of this Country, but bear in mind what I told you last February and what I tell you now.

"In token of my Friendship for you I send you this from my Army on the Banks of the Great River Delaware this 24th day of December, 1776.

G. Washington."

In the "Catholic Historical Researches" by the late Martin I. J. Griffin, Vol. III, the following brief appreciation of Col. Allan and his work is given:

"These letters were given Col. John Allan, then with Washington, who had just come from among the Indians. He was a Scotchman who, in Nova Scotia, in 1775, resolved, in the struggles of the Colonies that year begun, to give his support to the Revolting Americans. He came to Boston in 1776. From thence he proceeded to Washington's army and from thence to Congress then sitting at Baltimore. He was, Jan. 4th, 1777, appointed Superintendent of Eastern Indians and Colonel of Infantry. He returned Eastward and, to use his own account: 'In May, 1777, I arrived on the River St. John's, where a number of Indians were collected. We soon had a general meeting composed of deputies from different parts, including the whole tribes of St. John and Passamaquoddy. It was agreed and concluded that Peace & Friendship be now Established permanent & Lasting between the United States & the Several Tribes, that such of them as were in the vicinity of the States should immediately withdraw and assist in the defence of the country which lay within the jurisdiction of the United States. That they should enjoy the free exercise of religion agreeable to their profession, a clergyman of that denomination be furnished and suitable residence be provided for him, on which a place of worship was to be erected.'

"Col. Allan relates that at this time British Agents were 'using every Stratagem & Art to gain them and make me a prisoner'—yet 'they in a body to the number of 128 canoes containing near Five Hundred men, women and children, left the River with me at the end of Ten days. They left their little plantations well improved and a good prospect, with a great part of their clothing & after 28 days' journey arrived at Machias, suffering many hardships & difficulties by the excessive heats and the lowness of the Stream which greatly obstructed the canoes.'"

That was the response of these Catholic Indians to the letters of Washington.

"'Their zeal and attention during the war, is so well known in that country that it needs no comment.' wrote Allan in 1798. (Kidder's *Rev. in East. Maine,* p. 313.)

The agreement to "furnish" a priest seems to have been impossible to carry out until, in 1779, Rev. De la Motte, a French priest, was by Col. Allan, sent. On July 18th, 1779, Father de la Motte was at Machias on his way to Passamaquoddy Bay. "His behaviour and conduct has given me much satisfaction. He is indefatigable in the business," reported Allan.

When the French fleet arrived at Newport, R. I., August, 1780, James Avery, Secretary of Col. Allan, applied to Admiral Tourney for a priest for these Indians. "He could not return a positive answer until the day after I left Rhode Island, which he was to do to Gen. Heath but from what he said I have every reason to think one will be granted," reported Avery from Boston, August, 1780.

After the Revolution 'no notice was taken of them.'

The St. John River Indians "suffered much" and felt the resentment of the Loyalists (who had removed there from New York and other Provinces) for their attachment and assistance to the U. S., and for near two years wandered about from place to place, disquieted and unsettled. "They repeatedly applied to me," said Allan "for a settlement and to procure a clergyman if nothing else could be done." (ibid p. 314.)

THE MICMAC (CATHOLIC) INDIANS AND WASHINGTON. THEY "ADORE HIM AS A SAINT" DEPOSE A CHIEF WHO SPOKE DISRESPECTFULLY OF HIM.

Col. John Allan's Report:

"TO THE COUNCIL BOARD OF MASSACHUSETTS.

"Boston, Nov. 21st, 1776.

(The Micmac Indians—were mainly neutral through the Revolution—their admiration for 'George Washington's character was almost universal.')

Allan's report said:

"In June, (1776,) three chiefs came to my House one morning who acquainted me they had come to converse on the state of affairs and consult what method was best to take, presenting me at the same time a Letter from Gen'l Washington. . . . I took from them Gen'l Washington's letter to keep till they came back, they also delivered me a letter from one Carte at Merimiche to Col. Gorham (British Agent) which I opened & mentioning to them of Mr. Washington's letter & something of their situation they snatched it out of my hands & burnt it. . . .

"Next morning we conversed pretty largely on matters, they said that Gen'l Washington's letter had given universal satisfaction, they adored him as a Saint for the reason that though he was harassed with war himself still he tells us (say they) 'to be at peace & if we want help he will grant it and defend us, that for this their incessant prayers were for his success.'

"They further told me they had turned out one of their chiefs because he had spoken disrespectfully of Gen. Washington. . . . But say they 'we do not comprehend what all this Quarrelling is about. How comes it that Old England & New should quarrell and come to blows? the Father & Son to fight is terrible—Old France & Canada did not do so, we cannot think of fighting till we know who is right & who is wrong.'"

Martin I. J. Griffin in "The American Catholic Historical Researches," Vol. XVI, No. 1. pp. 107, 108, 109, 110, 111, 112.

Golden Jubilee of Catholic World Magazine

There are not so many of our Catholic publications that can lay claim to an existence of fifty years, for after all the history of our Catholic press as a whole, represents little else save a struggle in which lack of support has finally forced many a zealous publisher to suspend his efforts and seek other fields for his very livelihood.

The Catholic World through varying fortunes now comes before us with its golden jubilee number silently but nevertheless eloquently recalling a life of fifty years spent in defense of the true ideals of the Catholic church. From that April day in 1865 when its first number went forth from the pen of that Catholic and learned convert priest, the late Isaac Thomas Hecker, it has been a welcome visitor to many a Catholic home and library table. Among the bound volumes of our Catholic publications found in our State library, we do not recall seeing one that approaches in years the age of the Paulist monthly, or whose complete files are available. Many after a few years ceased to exist, and others enjoyed only a spasmodic appearance. We were, however, pleased to note that there was a complete set of the Catholic world occupying a prominent place on the shelves of our State library, thus offering to the student of Catholic thought a vast variety of subjects treated by the best writers of the day during the passing of half a century.

That this able magazine has not been kept in existence without many a sacrifice, is certain, but the very first volume shows us that its author or editor, the illustrious Father Hecker began its career with a high ideal which has since been maintained, and which has been largely responsible for its continued years of usefulness. The passing reader however rarely if

ever stops to think as he looks on the long array of volumes represented by a publication of fifty years, of the many weary hours of research and toilsome study given to the careful preparation of the many subjects therein treated, or of the many noble and elevating thoughts that have thereby been placed before a thinking world by the pen of one whose voice has long been hushed in the silent tomb. But the good of half a century has nevertheless been untold and must so remain until that last great day of general reckoning, for who shall measure, or who can estimate the encouragement and edification brought to many a weary soul by the continued presence of so kind yet so faithful an exponent of the truth during the long years of its existence. May it persevere, and may its field of usefulness be enlarged, so that when another fifty years shall have rolled by its centennial life may be duly recorded, and its worth fully appreciated by the increased millions of a devoted Catholic people that should then occupy the free and abounding soil of this our beloved country.

THE CATHEDRAL OF ST. PAUL

The congratulations of many a Catholic as well as non-Catholic American will doubtless be offered the Venerable Archbishop of St. Paul on the completion and dedication of his magnificent cathedral April 11th of this present year.

There was a debt of $137,872.01 on this great work a few days ago, but a debt paying campaign has already resulted in the cancellation of $49,898, and the chances are that dedication day will see the liquidation of the entire debt.

Archbishop Ireland's place in the hearts of the American people is secure, and even though he has ever been a strong advocate of his convictions, he has been accorded that honesty of motive which has merited for His Grace, the universal esteem accorded by every fair minded citizen of the American Republic.

INDIAN OLD POINT

From the hills and from the valleys
The Nanrantsouak has fled;
All the warriors and the maidens
Now are numbered with the dead.

Still the Kennebec goes rippling,
Ever onward to the sea,
Ever sings with mournful murmur,
Of the days that used to be.

Here the rough and raving river
Muffles all its mighty roar,
Softly sings a sad requiem,
For the sleeper by its shore.

For beneath that shaft of granite,
'Neath the green and grassy sod,
Lies Sebastian Rale, the martyr,
The Jesuit priest of God.

Here he taught the forest children,
Of the Saviour, crucified,
And defending their rude altar,
Here the priest and people died.

Onward the long years slowly passed
Till one bright, midsummer day,
The saintly man, De Cheverus,
Through the forests, picked his way.

"Without a priest" he sadly mused,
"They are lost to God!" Alas!
When to his startled ears there came,
The grand Credo of the Mass.

It was the faithful Indians,
Who had gathered here that day,
And, as their pastor used to do,
They knelt to their God, to pray,

They ne'er forgot their Black-Robe Chief,
Nor the precious gift he gave,
They kept the faith still living here,
Green as the grass o'er his grave.

And though his name on the granite,
Time may cover o'er with moss,
Let us, too, remember ever,
Rale, the martyr for the cross.

BESSIE O'NEIL.

The Catholic Church in Maine

Narantsouac.

That the Jesuit Fathers James and Vincent Bigot extended their missionary labors as far as the Penobscot at this period does not seem probable for it was about this same time that Father Louis Thury was stationed at Pentagoet where he remained for upwards of ten years. The wants of the Indians now gathered in large numbers about Pentagoet were doubtless attended by Father Thury, particularly since the Bishop of Quebec appeared unwilling to permit the entrance of the Jesuits to these promising fields. We find however no data that would justify the assumption that the priests stationed at Saint-Castin's fort did any mission work up the Penobscot during the years now under consideration, so that the Jesuit fathers on the Kennebec may have taken up the care of the Abenaquis then perhaps gathered about the upper tide waters of the Penobscot.

We do not however see any reason to doubt their activities on the Kennebec where the gradual encroachments of the English settlers tended to hasten the day when the French Government would be called on to defend its claims to the Kennebec as the western boundary of Acadia. This gave to Narantsouac a National as well as a religious value. The Indians had now gathered here in large numbers. The peninsula on which their village was located offered an admirable site for a thriving Catholic colony. A level plateau rising some fifty feet above the rapidly descending waters of the Kennebec, formed by the aluvial deposits of many a by-gone age, a soil early and well drained afforded excellent tillage ground for the few vegetables and maize which formed the Indian's daily fare. To the East and North, but a short distance away, the rising hills covered by the lofty evergreen, virgin pines offered due protections against the wintry blasts; to the South and West the rippling waters of the Kennebec came to mingle with those of the Sandy river, both pure and unsullied by the hand of civilization, gushing forth as it were from their forest fastness, lashed to snowy whiteness in their descent over the rock bound falls to bathe the shores of Old Narantsouac. Here in the springtime, came from the far away sea, the Shad, the Alewive, the Salmon to bask and play amid these sparkling waters with that lovely denison of our forest streams, the speckled trout; here on the east bank of the Kennebec,

just facing the outlet of the Sandy river stood 'Old Narantsouac' palisaded to the North and East by the forest wild, to the South and West by the bounding river waters. The eye of man perchance had never beheld a more entrancing scene, or gazed on lovelier surroundings, than the little village of Narantsouac here in the very heart of nature blessed by all that the bountiful hand of the Creator had to offer. To this favored spot, the children of the great Abenaquis race, pressed and pushed back by the steady march of the conqueror, came to claim a last foot hold in their ancestral soil; here now and then for a time, came the Jesuit fathers, the brothers, James and Vincent Bigot, to encourage them in their unequal conflict to hold out to them their only hope, man's spes unica, the cross; afterwards perchance to dwell a few years in their midst, to prepare the way for that great Catholic Indian parish of the Kennebec whose varying destinies were for so many years presided over by the martyred Rale.

It was probably in 1695 that Sabastian Rale came to take up his residence at Narantsouac. This noted man was born in Franche Comte, Diocese of Besançon, France, Jan. 4, 1657. After the completion of his early studies, he had joined the Society of Jesus in the Province of Lyons, Sept. 25, 1674. About 15 years later, he volunteered for the American missions, and as he tells us in one of his letters, sailed from La-Rochelle July 23, 1689. A voyage of about three months brought him to the shores of America where he landed at Quebec, October 13th of the same year.

To fit himself for his life's work, he went at once to St. Francis de Sales mission on the Chaudiere where with his well disciplined mind and his knowledge of Latin, he has little difficulty in mastering the simple language of the Abenaquis.

"After spending two years in this village," says Abbott in his history of Maine, "he received an order from his ecclesiastical superior to go far away into the depths of the savage wilderness, to a mission among the Indians of Illinois. Without a murmur, in August, 1691, he prepared for this journey of two thousand four hundred miles, through the trackless wilds, towards the setting sun.

"Repairing to Quebec, he there with a few companions and Indian guides, set out on his long and perilous journey, in a birch canoe. They ascended the winding and rapid current of the St. Lawrence; carried their canoe and its freight on their shoulders, around the portages by which they passed the rapids. After traversing the whole length of Lake Ontario, and threading the forest around Niagara Falls they again launched their canoe on Lake Erie. Weary days and nights of storm and sunshine passed as they paddled along the shores of this inland

sea, through the straits, expanding in their center into Lake Clair, traversed Lakes Huron and Michigan, crossed the portage to the upper waters of the Illinois River, and descended that stream to their destination amidst the thronged villages of the Indians, situated upon its banks.

"Every night they landed, built their camp-fire, cooked their supper, performed their devotions, while the silent forest echoed their vespers; and, commending themselves to God, they enjoyed that sleep which he gives to his beloved. Often, when it rained, the upturned canoe afforded them their only shelter. Frequently they suffered from hunger, and eagerly devoured the lichins which grew upon the rocks. Here Sabastian Rale spent two years in teaching the Indians. He was then recalled by his superior and stationed at Norridgewock on the Kennebec."

In the prime of his days, well seasoned in all the hardships of missionary life, Father Rale was well equipped to meet the storms now gathering about his devoted parishioners at Narantsouac. The days of peace and quiet which had graced the labors of Druillettes were no longer theirs. To the English settlers both their presence and their faith had become a menace. They might perhaps be permitted to yet linger a little while longer, but only at the price of their faith; they must send the hated Jesuit back to Quebec. The long struggle for the possession of the American continent was now on in which little save extinction awaited the aboriginal occupant of the soil.

The French had met the Savage and had made him his brother; the English had turned his proffered friendship to the bitterest mistrust and hatred: the one held out a helping hand; the other sought to dispossess him from the land of his ancestors.

"For fifty years," says Abbott, "the planters and traders of Maine carried on their intercourse with the Indians without any open outbreak. The Indians were often subjected to great wrongs at the hands of individuals, and bitter complaints were not infrequent. As the English grew more powerful, they became more arrogant and domineering; while the natives, crushed and irritated, were ready to embrace any opportunity for direful revenge."

The Indian was susceptible to kind and honest treatment, and those among the English who accorded him a fair deal, was sure to enjoy his trust and friendship. There are fortunately not wanting examples of fairness on the part of the English settlers in their relations with the doomed Indian, which served to soften the animosities of the times. As one of the few, we would mention the chief magistrate at Pemaquid, Abraham Shurte. This was about the beginning of King

Philip's war when redress for the grievances of many a year was sought by force of arms. Mr. Shurte, now a very aged man, had always lived in peace and harmony with his Indian neighbors. In the course of a conference with some of their chiefs held at Pemaquid, he is reported to have thus addressed them; "I have urged our committee of war to issue orders forbidding everybody to harm or even threaten a peaceable Indian. I am determined to see all the wrongs you have suffered fully redressed."

"The Indians," writes Abbott, "manifested no disposition for the horrors of battle in which all lost and none gained. They were appeased by these conciliatory words. A treaty of peace between these two parties was the result. The Indians promised to do all in their power to induce others to cease their depredations. This however was but an individual act on the part of Mr. Shurte. In other parts of Massachusetts and Maine, different councils prevailed. In desultory warfare, desperate white men wreaked vengeance upon the Indians, their wives and children, which no savages could exceed."

The death of King Philip in August, 1676, only served to scatter his forces but did not end the war which dragged on witnessing the destruction of Arrowsick and Falmouth with untold cruelties perpetuated by both sides almost constantly notwithstanding there were short periods of peace, yet during the fifteen years preceding 1695, hardly a frontier escaped, and in fact many of the towns supposed to be strongly fortified were laid in ashes by the infuriated Indians.

The Catholic missionaries were accused of inciting the savages to their many deeds of cruelty. "That these selfdenying ecclesiastics," says Abbott, "toiling in the wigwams to elevate and instruct the Indians, were patriotic to their own country, when war was raging between France and England, cannot be doubted. But no man can read the record of their toils and sufferings without the conviction that they were truly good men, endeavoring, according to the best of their knowledge, to seek and to save the lost."

Such was the situation in 1695 when Sebastian Rale came to take up his residence at Narantsouac.

Pentagoet

We have no means of knowing the exact date of the erection of the little chapel on the southwestern rampart of Fort Pentagoet, any more than we can assign the year when the fort itself was called into existence by the exigencies of the times. There seems little doubt that the stormy days of D'Aulnay's stay at Pentagoet necessitated his living more or less within the walls of a fortified post, and that he consequently greatly enlarged the old trading house which perchance antedating the coming of the Plymouth colony in 1620 may trace its origin to the efforts of Charles La Tour to establish himself on this point as early as 1614. While there is a possibility that the chapel within the fort may have been one of the English improvements, yet it is more probable that it was erected by D'Aulnay to supply a place where religious services might be held at which the members of the garrison and the few French settlers or tradesmen might assist. The increase of population but most especially the conversion of the Indians a few years later demanded a larger place of worship which was supplied by the erection of "Our Lady of Holy Hope" in 1648.

The long years of English occupation from 1654 to 1670 left few or no opportunities for missionary work among the natives who perchance ceased to frequent the place as of yore; but the signing of the treaty of Breda and the return of the French authorities restored the old time relations between the occupants of Fort Pentagoet and the surrounding tribes. Starting with 1676, when Baron de Saint Castin found himself practically in supreme command of the post the Church was given a free hand in her labors for the conversion of the Indians of the Penobscot.

The moment now seems opportune to give some few details on the life of the most prominent Catholic layman of his day, in our State, Baron de Saint-Castin.

His family of ancient lineage, took its name from a small section of the Canton of Morlaas in the department of Pau in France. His father, Jean Jacques d'Abbadie, Lord of Saint-Castin, was born at Escourt Nov. 1st, 1620 the same year and month the Pilgrim Fathers landed at Plymouth. In the month of July, 1654, Louis XIV erected his estates into a barony, and created him the first Baron of Saint-Castin.

Two years previous, his beloved wife, Bernardine de Bearn while yet in her 25th year, had fallen a victim to the pest while at Arette, leaving her husband three little orphan children, John James, Mary and John Vincent, to mourn their mother's early

death. In February, 1666, whilst his family was yet in its tender years, the Baron, followed his wife to an early grave. Left to their own resources, the youthful de Saint-Castins made their way in life as best they could; John James d'Abbadie died without posterity; Mary married John de Tarbaig, a noted advisor of his King, and a member of Parliament from Navarre; John Vincent d'Abbadie, born in 1652, the same year his mother died, in all probability at Escourt, a small hamlet near Oleron, emigrated at the age of 15 to Canada as a member of the famous regiment of Carignan-Salières in which he had the rank of ensign.

A year or so after its arrival in Canada, the regiment was disbanded, and young Castin, as Parkman tells us in his 'Frontenac and New France under Louis XIV,' "followed his natural bent, and betook himself to the Acadian woods." This was about the year 1666, and should the date of his birth as given be correct, Saint-Castin would have been at this date only about 15 years of age, truly a very early period for a mere youth to brave the disorders of frontier life. That he should have fallen on evil ways would not be at all surprising, when we consider the many temptations thrown before him, and the small support he might find among his associates to encourage him in the practice of Christian virtues. With the possible exception of the Franciscan Father Laurence Moulin who may have formed his acquaintance, there were no available missionaries to hold out a helping hand to the young man until the coming of his friend and associate, Father Petit to Port Royal in 1676.

We have however no reliable proof that he fell into the dissolute life attributed to him by many writers biased as they were against him in common with other children of the Church. To them it never seems to be a question as to whether any allowance should be made in the case of a young man, a mere boy, we might say, deprived of his parents in boyhood, condemned to mingle in army life with those much older, and perchance not too religious, then settled where he could not at least for a time enjoy the consoling supports of his holy faith.

There is in truth on the part of many writers of note, as for instance Parkman, no disposition to extenuate, but on the contrary every chance is taken to belittle, blacken, and destroy the character of one who gave no just cause for the harsh accusations brought against him.

Dr. Wheeler, author of "Castine Past and Present," has this to say about Saint-Castin: "The character attributed to Castin differs according to the various prepossessions of those describing him. By nearly all of his contemporaries he is represented as a man of good abilities, very daring and enterprising, of very fascinating address and manners, and as possessing a competent education. He was liberal and kindly in his feelings, and a

devout Catholic in his religion. He was held in high esteem by the French in general, by whom he was considered a man of sound understanding, and one desirous of meriting respect.

"His relations, however, with the Governor, Monsieur Perrot, were not very amicable, and at one time, the latter detained him seventy days upon the charge of 'a weakness for some females!' By the Indians, over whom he had great control, he was considered in the light of a tutelar divinity. He was feared as well as hated by the English, who accused him of inciting the savages against them, and of providing them with arms and ammunition. They made several attempts to induce him to desert the French cause, and Mr. Palmer, a judge at New York, at one time offered him a grant of all the lands he claimed as his if he would become a subject of Great Britain. He always, however, refused to recognize the English, and thereby preserved possession of the place to the French until the year 1693, when, seeing the futility of further opposition, he gave his adhesion to the English crown." The same historian justly adds: "His letters, many of which are preserved in the archives of the French Marine, show him to have been a cautious, prudent man, and incidentally, shows something of the trials to which he was subjected, owing to his isolated position and the rival claims of England and France to the control of this portion of Acadia."

"Being a devout Catholic," says Parkman, "he wished to add a resident priest to his establishment for the conversion of his Indian friends, but observes Father Petit of Port Royal, who knew him well, 'he himself has need of spiritual aid to sustain him in the paths of virtue.' He usually made two visits a year to Port Royal, where he gave liberal gifts to the Church of which he was chief patron, attended mass with exemplary devotion, and then, shriven of his sins, returned to his squaws at Pentagoet."

Quoting from Father Petit's long letter to Bishop Saint-Valliere on the spiritual condition of Acadia, written in 1686, we find the meaning of his words not precisely the same as that given them by Parkman in his "Frontenac and New France," p. 361.

Speaking of the great and crying need of missionaries for the colony of Acadia, Father Petit thus refers to Saint-Castin: "M. de Saint-Castin would like to have one at Pentagoet where he usually resides with the Indians who are anxious to be instructed. That he may remain in the path of virtue, this gentleman has need of the same assistance. He came to this country at the age of 15 years as ensign to M. de Chemblay. On the capture of Pentagoet, he was obliged to flee with the Indians, with whom he remained, conforming himself to their manner of living.

"He is a very good man and deserves to be assisted. Here we are deeply indebted to him for his timely aid to our church which were it not for him and another well disposed man, would be much worse off than it actually is. I always remember him in my prayers when I enter the church, and when he comes here to see me which is usually twice a year, he always edifies us by assisting at Sunday services with all possible piety and devotion."

It is in truth not easy to see how Parkman draws his base and vile conclusions from Vicar General Petit's letter above quoted. Instead of giving the letter the meaning which Father Petit wished to convey, the New England historian takes the one sentence, "Ce Gentilhomme a besoin lui-meme de ce secours pour se soutenir dans le bien" and twists the same in order to brand Saint-Castin as a libertine.

That he was held a prisoner 70 days by Perrot because of a "weakness for some females" would prove little against him, when we take into consideration Perrot's past and future standing, and the fact that he wished to control the entire trade of the colony, and was consequently unwilling that Saint-Castin should traffic with the natives. It was therefore to the advantage of the Governor to bring a charge against his competitor so as to destroy his standing and drive him from what was a most lucrative business. It would therefore seem unwise to place too great reliance in the accusations of his enemies, or in those who had something to gain by his downfall.

Saint-Castin may have had his failings; and while we do not find that he posed as a saint, we feel that when his age, his times and surroundings are fairly considered, due justice must be accorded him for having attained a degree of fidelity to the tenets of his holy faith, not common amid similar surroundings in the lives of the men of his day.

The year of his coming to Pentagoet is uncertain. Dr. Wheeler above quoted, in his history of Castine, p. 14, states: "He probably came to this peninsula, it is believed, that same year, 1666, and erected a safe and commodious residence." Although, as we have seen the treaty of Breda was signed July 31st, 1667, yet it was only in February, 1668, that another article specifying Pentagoet was added, and not until 1670 was the fortress of Pentagoet handed over to Chevlier de Grandfountaine, the French Governor of Acadia, hence we are led to believe that while Saint-Castin may have come to Acadia as early as 1666, it was only after the place had been formally surrendered to the French that he took up his permanent residence at Pentagoet.

Convent Inspection Bills

A great deal of sound common sense has been exhibited by both Catholics and non Catholics in opposing the Convent Inspection Bill almost universally introduced to the legislatures of our different states this present year.

The surprising fact is that it has obtained such an extended hearing on the part of not a few of our legislative committees, or rather we might say, that so many seemingly intelligent people appeared in advocacy of this highly objectionable measure, who surely must number among their associates many intimate Catholic friends whose intelligence and upright Christian lives should speak to them silently, but nevertheless effectively, of the impossibility of any such crying abuse existing, as have been set forth by the advocates of this much discussed move.

A man who finds his Catholic acquaintance perfectly honorable, and who knows that they are familiar with the workings of religious communities, should not for a moment fail to seek his information first handed, and hence ask his Catholic neighbor whose fairness he has often tried, if there is any ground on which to base the introduction of such a measure before a public forum such as one of our legislative bodies.

In a country where the work of the Catholic Church is so well known, and where she has had to prove her worth before the American people usually noted for their spirit of fair play, the simplest method for anyone in doubt would seem to indicate that he or she should seek light at the proper source, before appearing at a public hearing to denounce what they know little or nothing about.

With a great many, if not all, we fear this has not been the case. Their reported pleas in favor of the highly objectionable bill would indicate that they have taken their knowledge from those time worn, often exploded accusations launched years ago against convent life by unfortunate people whose lives and character have long since been recognized as vile and worthless.

In those early days, when our communities of pious and devoted Christian women were new to a great many in our country, and when their self-sacrificing work had not yet been experienced, we believe that a great many were honest in their opposition to their existence, and that their good intentions frequently carried them to great excesses which became for them a source of sorrow in their better days. They had perhaps read books of the Maris Monk or Rebecca Reed type and did not have the means which present day people have of verifying their truth or falsity.

These old time books still exist and are given, we fear, greater circulation, and credence than one would suppose. Only a few days ago in going over some old books in the rooms of a certain historical society, we came across one of these whose pages amply attest the illgrounded prejudices which resulted in the destruction of the Ursuline Convent on Mount Benedict, Charlestown, Mass., on the night of August 9th, 1834. In John Gilmary Shea's History of the Catholic Church in the United States, Vol. III, p. 484 we find the following reference to the book in question:

"Rebecca Reed, who had done much to create prejudice against the convent and whose relative, Pond, was generally regarded as the leader in the plot for its destruction, early the next year issued a book entitled, 'Six Months in a Convent.' It caught the popular taste and sold widely, although Mother St. George published an answer exposing its malice and untruthfulness."

In a foot note on the same page, Dr. Shea tells us that Rebecca Reed, "the wretched girl whose evil tongue did so much to create prejudice against the Ursulines, died in Boston, Feb. 28, 1838. Her book was reprinted in England as the London Athenaeum remarked 'for the benefit of the curious and the edification of the gullible.' "

Since that August night in 1834 when the only convent in existence within the limits of our New England states was thus ruthlessly destroyed by a mob inflamed by so called revelations such as are recorded in this book, Catholic communities have increased throughout the length and breadth of our country in a marvellous manner, and their worth and usefulness has in a measure been duly recognized by our fair minded non-Catholic population, but we fear there are yet many who willingly treasure, read, and act on the many groundless accusations contained in books such as we have above mentioned which in goodly numbers are yet available "for the benefit of the curious and the edification of the gullible."

French Priest in the French Army

Nothing has been more conspicuous as a war phenomenon in England than the unanimity with which the exiled French priesthood have gone back like one man to the conscript call. Over a thousand Jesuit novices sailed by a single boat across the channel to take their place in the French ranks, and what with chaplains, lay brothers and recruits, the number of priests and religious probationers, living or dead, serving in the French army, has been computed at 60,000. Think of it! the Church, which has had a deadlier feud with France than it has had with any nation in modern times, has given 60,000 of her professed religious to the cause of patriotic duty. In other words, the elaborate care and training which the Roman Church lavishes on the selection and preparation of her priesthood is thrown away in all these cases simply that she may identify herself with the cause of the French people, and trust to emergencies in the din and scuffle of hostilities for the souls that these good men can save.

The result, of course, has been not merely a wonderful harvest of penitents converted at the last moment of their dissolution, but also a wonderful rally of the combatants towards religion before they go into action. We have had frequent evidence from the French hospitals of wounded men, responding to the call for a priest, revealing their spiritual character, and bestowing the absolution on the dying with a failing hand and in agonies as great as the penitent's own. But this is not so remarkable as the degree to which whole companies and battalions have assembled around the uniformed priest as he celebrates the mass upon the field in improvised surroundings, and lifted up their unaccustomed voices in chorus to the hymns and responses of their almost forgotten creed. Truly if Falstaff's "babble of green fields" and the shepherd by the still waters was pathetic in any way, then we may find infinitely more pathos in this return to an ancient and beautiful ritual on the part of men facing death in its most terrifying and destructive form.

J. P. Collins in Boston Evening Transcript.

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Cardinal Gibbons on Mexican Crisis

(From the Sun, Baltimore, March 24.)

Speaking strongly against armed intervention in Mexico, Cardinal Gibbons yesterday said that the present course of the Wilson administration in this respect had his support. The Cardinal said that there had been much talk of sending troops to the turbulent republic, but that he believed peace could be restored there more quickly by having a regular election, with a worthy candidate on the ticket.

Carranza and Villa, declared the Cardinal, are not to be trusted, and neither he nor any one else interested in the future welfare of Mexico wanted to see either at the head of the country. There is another candidate, said the prelate, who will soon be brought forward and who is the most worthy and the one who can bring lasting peace to the country. He preferred not to mention the name of the candidate at this time.

The Cardinal refused to divulge just what took place at the conference he had in New Orleans two weeks ago with Archbishop Maria Jose de Rio, saying that it was "a closed book, that it had been taken up with the Department of State, and an easy settlement was looked for."

Against Armed Intervention.

"What are your personal views regarding the Mexican situation?" he was asked as he sat in his study. The Cardinal sat in deep thought for a moment and then replied:

"Armed intervention in Mexico should never take place. We who have the interest of the country at heart approve of the course of the present administration in withholding troops from Mexico. True, there is much internal disorder there, and this is to be regretted. There are about thirty dioceses in Mexico, each with a Bishop, but I am informed that about twenty of these, with the Archbishop of Mexico City, have taken refuge in San Antonio, Texas. They have established there a seminary, and will remain there until conditions become settled in their own country.

Trusts Neither Villa Nor Carranza.

"None of us has any faith in Carranza or Villa. I have had full reports on both of them, and they are not to be trusted.

They are a disgrace to their country, and I know that the people have no confidence in them. They have ruled with a mighty hand, and I have heard that Villa has perpetrated atrocious murders, but their rule seems to be near an end. If an honest election is obtained, I feel sure that the proper man will rule."

"It is reported in the press that the Villista authorities in Mexico City will indemnify the family of McManus, the American killed by Villa's soldiers," it was suggested to the Cardinal.

He smiled broadly and his eyes twinkled.

"Can we believe robbers?" said the Cardinal. "His past course should warn us that he probably will evade his promises. He and his men have perpetrated the greatest crimes against the Catholic Church, and for no reason. That will all be taken up, though, through diplomatic circles, and I do not care to go into details as to what has been done."

Approves American Course.

The Cardinal is happy that the American Government did not enter into war with Mexico in view of the fact that the European war began just after the American-Mexican crisis had passed. The Cardinal stands for peace first, last and all the time, and he took occasion to commend the sermon of the Rev. Sigourney W. Fay, who preached in the Baltimore Cathedral last Sunday, as one of the best sermons he had ever heard. On that day the Cardinal pontificated for early peace in the European struggle.

Sees Good in European War.

"This war in Europe," said the Cardinal, "has had good effect. Religious fervor is evidenced in all parts of France. In Germany, too, there has been a return to religious principles. This is one of the pleasing aspects of the war."

"Do you look for an early peace?" he was asked.

"I do not look for any lasting peace if the countries now at war go on with their determination to try to crush their oppopents. There can be only one outcome, and that is for the powers to agree upon some honorable terms that will give back to each power that which has been lost and to return to Belgium, that poor, suffering, bleeding country, her liberty and independence." —Catholic Standard and Times.

Life of Cardinal Cheverus

His First Days in America.

John de Cheverus was visibly affected by Dr. Matignon's letter; for him its arguments coming as they did from the hand of a friend and a saintly man were simply unanswerable. That there might be no mistake in a matter of such importance because of a hasty decision he felt it his duty to carefully consider the question from every point of view. But fervent prayer, careful deliberation and consultation with prudent friends on the pros and cons of the proposition only served to render more evident the conviction that Dr. Matignon had shown his former worthy pupil the path of duty and that he should consequently not delay in joining the zealous pastor of the few New England Catholics.

He could not, however, depart without notifying Bishop de Gonsans of his intentions. The Bishop of Mans who had always been very friendly towards his young protégé wrote him a most affectionate reply in which while praising his well known zeal and expressing heartfelt admiration for his young priest's good disposition, nevertheless deemed it his duty to warn him against being over zealous; he told him that there was little possibility of his ever returning to France from America; that this would be for him a great personal sorrow and an irreparable loss to his diocese.

The worthy Bishop's letter did not have the desired effect on John de Cheverus who saw in it little save the appeal of one friend to another. To him the path of duty was now clear. In the face of his friend's remonstrances, the prayers of the Bishop of London and his great love for his native land, his decision to leave for Boston as soon as possible remained unshaken. In addition there now remained just one more sacrifice, the renunciation of his present and future rights in his family estates. It was only the work of a moment for him to go before the French ambassador at London and hand over in due form to his brothers and sisters whatever property he possessed in France. This he did without delay, charging the ambassador to have the transfer recorded at the earliest possible moment. Poor like his Divine Master in this world's goods, Fr. Cheverus now experienced a peace of mind which had not heretofore been his. After having followed the example of the apostles in renouncing all earthly possessions he felt that God who had sown the seed of our Holy Faith through the ministry of twelve poor men, would

doubly bless the preaching of his needy priest in the mission fields of America. That peace of mind and heartfelt consolation now his may also in part have been due to another worthy reason. The Revolutionists in France were now confiscating all the property of the exiles and no one could predict the moment when they might descend on that which belonged to the prescribed priests, hence in deeding to his brothers and sisters all his property he felt that he had protected them, at the same time he had made himself in poverty at least like the apostles. Our young priest now sought passage on a merchant vessel about to sail for Boston. The captain for some reason hesitated to accept him but his prejudices against Catholic priests if he had any were soon dispelled by John de Cheverus who in a personal interview so charmed the ship master and overcame his objections, that he was joyfully received on board and given every assurance as to his personal comforts during the passage.

All was now ready, with the ship about to sail, Fr. Cheverus bade farewell to his sorrowing friends and parishioners whose abundant tears amply testified to the high appreciation in which he was held. One of his companions a former professor at the Sorbonne while bidding the departing priest a last fond adieu exclaimed: "Oh! my friend! was it for the purpose of taking up the duties of a poor missionary among the savages, that you gave those eloquent and learned dissertations before the Sorbonne? Why are you going to bury your brilliant talents in the wilderness? You who at home might easily be one of the noted Bishops of our day." Tearing himself away from the midst of personal interests and the endearing embraces of his afflicted friends, John de Cheverus embarked for Boston. Among the many incidents worthy of note while on board we might mention one; his first Friday at sea. He observed the law of abstinence eating only bread and cheese. This would have ordinarily subjected one to the ridicule of the passengers who were all Protestants. Fr. Cheverus had already by his modest demeanor and endearing qualities so won their affection that not a single remark was made on a practice which they otherwise held in derision; moreover the captain gave orders that for the future while they were on the ocean a special service should be prepared on Fridays and Saturdays for the Catholic missionary. The best of relations thus prevailed during the entire voyage which terminated on the 3rd of October, 1796, when our zealous young priest happily landed at Boston, the scene of his future labors. We may easily conjecture his feelings as the vessel passed along the New England shores to enter the harbor of the Puritan metropolis. He may perchance have been privileged with a near view of the scenes which were to witness his years of

toil and privations. To Dr. Matignon his coming was like that of an angel from heaven. With tears of joy and open arms he welcomed his youthful friend to Boston assuring him that he considered his coming the happiest event of his life.

Francis Anthony Matignon had now been in Boston since the early summer of 1792. In company with Francis Ciquard, Director of the seminary at Borges he came to Baltimore to place his services at the feet of Bishop Carroll. Both were assigned to New England, Fr. Ciquard to the Indians at Passamaquoddy, and Fr. Matignon in Boston. The field was extensive, the Catholics few and scattered, the means of communication limited. During the three years now past many a long summer or winter journey had taught the zealous Dr. Matignon now well along in life, the crying need of youthful assistance. We may therefore understand what a happy omen of better days was the coming of Fr. Cheverus to Boston. Dr. Matignon was overjoyed. He wrote at once to Bishop Carroll telling him the good news and asking faculties for the new missionary. He forwarded at the same time to his ordinary flattering testimonial letters which Fr. Cheverus had brought from the Bishop of Dal and the Bishop of Mans, both of whom had testified to the purity of his faith, his boundless zeal and fervent piety, his profound learning, his intense love of his native land and devotedness to the Holy See. This news came to Bishop Carroll like a message from Heaven; he thanked God for this new evidence of his favor and sent Fr. Cheverus without delay all the necessary faculties. With repeated calls for priests from most every corner of his vast diocese Bishop Carroll hardly knew where to send Fr. Cheverus. While preferring doubtlessly to remain in New England with his friend Dr. Matignon John de Cheverus like a true apostle placed himself at the disposal of his bishop. In a long filial letter dated Boston January 26, 1797, expressing his readiness for any mission Fr. Cheverus addressed Bishop Carroll as follows:

"Right Reverend Sir:

Your favor dated the 10th inst. came to hand on the 19th; & Dr. Matignon was so kind as to communicate it to me. I cannot be but grateful for the manner in which you expresss yourself on my account, although I am conscious how little I deserve it. As soon as I landed in this country, I made it my business to write to my new pastor, & beg him to receive me in the number of his sheep. This letter I see, you never received. I had included under the same cover one letter from the worthy bishop Douglass, Vicar Ap. Lond. & another from the Rev. Mr. Talbot, both of them directed to you. What Mr. Talbot wrote I am perfectly ignorant of. As for Bishop Douglass's letter, it contained nothing particular, besides as-

surances of respect for yourself, & many kind things in my favor. Should this letter come to hand I must beg you to abate a great deal of what he says. He is in the number of those particular friends who have very much overrated my feeble abilities. I have been employed by him in the English mission for two years and a half. He honored me with this friendship & his memory will always be dear to my heart. I left his diocese with regret, but my respectable friend Dr. Matignon had written to me so many times that your diocese wanted some clergymen acquainted with the English language, that I thought it my duty to come over without delay.

I had sent likewise by favor of Mr. Whitelock a letter from Mr. Bouret to Mr. Nagot & another one directed to a clergyman living in Maryland whose name I have quite forgotten, this last letter was given to me at Mr. Talbot's house in London. I am extremely sorry if all these letters are lost, but there is no fault of mine. Mr. Whitelock assured Dr. Matignon, he would take the greatest care of them, I put them in a trunk he was sending to Mr. Beeston.

I shall set off for the place you will be pleased to send me to, as soon as I have received your orders. Be so kind as to let me know the cheapest way of travelling, of conveying my trunk &c——. I believe I could travel on foot. Send me where you think I am most wanted, without making yourself anxious about the means of supporting me. I am willing to work with my hands, if needs should be; & I believe I have strength enough to do it. I am in good health & not yet 30 years of age. I have none of the things necessary to celebrate the holy sacrifice of the Mass. Shall I find them where I am going? Dr. Matignon thinks that when I shall be there I must wear constantly a cassock, because the inhabitants are used to seeing their clergyman in a long dress. This would be also a little hard on me, for I am worth but one cassock. The rest of my clothing is such as the Missionaries usually wear in England.

I am ashamed to trouble with such trifling details him who has the solicitude of all the churches; but I am sure your charity will excuse me. I shall carefully treasure up in my mind the advices contained in your letter. I shall use my best endeavors to reconcile the people entrusted to my care to all the measures of the humane & liberal government they live under. I shall on all occasions show myself a hearty friend to the interests of the U. States & to the Federal Government. Everywhere I shall seek the peace of the country which the Lord will have me dwell in.

Do not, I beg, interrupt your more important occupations by answering his letter. I shall not expect to hear from you until you have ultimately decided upon my future destination.

In the mean time I shall assist here, as much as it is in my power, the Dear Dr. Matignon. You know him, I need not tell you; he is all kindness to me. He desires his best respects to you & Mssrs Nagot & Beeston.

Begging your blessing & to be remembered in your good prayers, I have the honor to be with the greatest respect

Right Reverend Sir

Your most obedient humble servant

John Cheverus

Priest, (born in & Rector of the city of Mayenne, Diocese of Mans, in France)"

About a month later under date of February 24th, 1797, Dr. Matignon finding it necessary to write Bishop Carroll on matters of importance took advantage of the opportunity to bring the question of Fr. Cheverus' permanent appointment before the Bishop. "You have doubtless received" writes Dr. Matignon, "the letter sent you by Fr. Cheverus in reply to yours which according to your instructions I handed him. While testifying to his entire readiness to comply with your wishes, I am, nevertheless, constrained to plead with you to leave him here at least until next fall, should this not be contrary to the welfare of the mission, of which you must be the judge. As for Boston, I feel that I should tell you that he is very useful here, and were the congregation to have anything to say, all would be unanimous that he should remain, and that his continued presence here, if not altogether necessary, would be most advantageous for the completion of the good he has been doing and it would also give us a chance to visit the neighboring cities of this state as well as those outside its limits. And if I may be permitted to make suggestions to your Lordship, I would say that Fr. Cheverus is far better suited for an American speaking congregation than any other for he speaks English with the greatest of ease. I have frequently noticed that it takes him only about half an hour to prepare an excellent sermon in this language which in a way he knows better than his own. I have also been able to gather that it would be very hard on him were he to be located where he could rarely or with difficulty keep in communication with his many friends in Europe to whom he is greatly attached. I am writing you this without his knowledge. Were I to let him know it he would object. Such is his sense of duty and self control. Should you grant my wish kindly let me know, or what might be better write directly to Fr. Cheverus and the same letter will do for us both. I would also be greatly obliged to you if you would kindly accord him the usual faculties over your signature as those which you so generously accorded me unworthy though I am of the great trust which you have reposed in me."

Dr. Matignon's letter to Bishop Carroll had the desired effect. Knowing the New England situation thoroughly the good Bishop of Baltimore could not well have done otherwise, especially since Fr. Ciquard now felt obliged to leave his post among the Indians at Passamaquoddy. Fr. Cheverus was consequently permitted to spend the winter and early summer of 1797 at Boston where he remained until July, 1797, when he set out for his mission at Passamaquoddy.

Strong in their mutual confidence and their reliance on divine assurance, Dr. Matignon and Fr. Cheverus now earnestly undertook the completion of the hard task committed to their care. The work was indeed great and many were the difficulties to be overcome. Their Parish was a vast one; it embraced all of New England. From their humble Boston home, they could expect a call from many a far and distant family or from the ever faithful children of the old Indian tribes of Maine, the ancient Abenaquis and Passamaquoddies who still clung to our holy faith.

To assemble their people for services was out of the question: the missionary must necessarily go from house to house taking them family by family, sometimes hundreds of miles apart; every house so to speak became their chapel where the holy sacrifice was offered and the sacraments administered.

Among the Indians there were still greater difficulties. Wandering through the forests of eastern Maine, more than three hundred miles from Boston, for months, the missionary had to share their meagre lot; but hunger and fatigue counted for naught with the apostolic man who found his happiness and reward in bringing the consolations of religion to those who had so long held to the truths of our holy faith. Isolation and the forest privations were not however the greatest trials our two zealous missionaries were called on to encounter. There were in New England at this period a multitude of sects, at variance with one another in matters of belief but all of one mind in their opposition to Catholicism. The church constantly attacked. The ministers of these many and various sects were forever hurling anathemas against her, accusing her of being the new Babylon cursed in the Apocalypse the enemy of God and men, whose doctrines were a mass of hideous impieties and absurd errors, whose corrupted followers were only deserving of contempt and whose priests should be shunned like vile imposters.

These constantly reiterated accusations had taken root in every rank of society so that the very word Catholic was everywhere held in execration, the name of priest an abomination, and the handful of Catholic people for the most part Irish exiles then scattered through this vast territory being poor and perhaps illiterate were given small considera-

tion, if they were not actually despised and hated. How to establish the church in the face of such a situation was not a rosy proposition. They could hardly look for any assistance, still less for a kindly hearing; the most they might expect were shackles and contradictions.

The zealous and fervent Fr. Thayer had already undertaken the task but had met with a dismal failure. And yet who was better fitted for the work? Formerly a Presbyterian minister the sight of the miracles wrought at the tomb of the venerable Benedict Labre had turned his heart towards Catholicism; in time he became a priest, and was authorized to return to Boston, the scene of his Presbyterian ministry,—where it was hoped that his example might produce a favorable impression. But his ill timed zeal and his open challenge to the protestant ministry stirred up such animosities that Bishop Carroll thought it best to assign him to another field.

With Fr. Thayer's example before them, Dr. Matignon and Fr. Cheverus decided to follow another course. To their minds their first task was to dispel the groundless prejudices then existing against them. This seemingly insurmountable barrier once removed they might hope to accomplish some good. The best refutation of the many calumnies lodged against them and the Church they considered to be a life in word and deed filled with Christian charity, especially as exemplified in a truly Apostolic career. That two men so noted for their virtues should live like brothers under the same roof, sharing their property in common, in perfect harmony, each attentive to the other's needs, working along the same lines, as though actuated with one heart and soul, filled with the same desire for what was good, the same inclinations for virtue, the same love of perfection, was in truth an unusual sight for Boston. There existed between these two favored souls, the best of relations, the most intimate friendship, but never anything bordering on familiarity. In the simplicity of their relations, there was always something noble and grand, in perfect harmony so to speak with an elevation of thought and dignity so peculiar to their character. A Protestant Journal, the Boston Monthly Magazine justly remarked: "Those of us who have witnessed their daily life can never forget the tenderness and depth of their friendship; it was far beyond all those pictured for us by the fabled past and we can liken it only to that which existed between Jonathan and David." To a model union which could have no other base save religion, they joined the example of an extremely needy life filled with many privations, but at the same time honored and dignified,—in its entirety devoted to prayer, study, the works of their sacred ministry, in a word a life given to perfecting one's self in order to render others better and happier. Their good deeds

were in evidence whenever the occasion offered but the reputation thus gained only served to embarrass them. They wore themselves out with long journeys travelling on foot at all seasons day or night, miles and miles away carrying consolation to the afflicted, silent help to the needy, words of reconciliation to unhappy families, in a word giving themselves up purely and simply to the welfare of their fellow beings and regarding all these sacrifices as nothing.

It is easy to see that they were guided by no interested motives, that they sought no earthly reward, neither money nor renown, that heaven was their sole hope. Whoever had occasion to approach them always found them amiable and easy of access. Whoever sought aid at their hands found them ever ready and happy in conferring favors. Wherever you met them you could easily see that they were not like other men, that they had finer sensibilities, their soul more magnetic, their heart more generous, that they were in a word men of God, truly apostles. Such a spectacle was not lost on the people of Boston; their very consciences forced them to exclaim: "Are these men Catholics about whom we have said such shameful things; are these the Papists whom we have depicted in such dismal colors?"

It was not however easy to dispel longstanding prejudices, and it was only at the end of a year, that a non-Catholic called to see Father Cheverus and frankly said to him: "Sir I have been studying you for a year, I have kept track of your various movements, I have observed all your actions; I now feel free to confess that I did not believe that a minister professing your religion could be a good man; I now wish to make reparation, and to acknowledge that you are in my estimation the best man I know."

The Boston Monthly Magazine related another incident which closely followed the above. A kindly disposed Protestant minister feeling what a great misfortune it was to have two such excellent men buried in the darkness of Roman Catholicism decided that it was best for him to show them the error of their ways, and have them embrace protestantism. The good man sought an interview, and we may well imagine the surprise of our two friends when he stated the object of this visit. They nevertheless gave him a respectful hearing according him ample opportunity to state all the advantages he had to offer. He was not however prepared for the clear and convincing arguments advanced in favor of the Catholic Church by Dr. Matignon and his youthful assistant, and was obliged to confess his inability to meet them.

On his return to his friends, he honestly confessed his failure, saying: "It is useless to argue with men so well informed; in lives so exemplary, so faithful to the Gospel maxims, there

is nothing to attack: I am only too certain that their acknowledged ability, and the standing which their virtuous lives have given them among the people, must greatly embarrass us."

First Easter Celebrations in Maine

The first observance of the great Easter festival within the limits of our State took place without doubt on Holy Cross Island in the early Spring of 1605. We remember that De Monts settled here with his colony in the autumn of 1604 and remained until the first days of the Summer of 1605. Father Nicholas Aubry was, as far as we are able to ascertain, the only priest in the colony at this time.

With the remembrance of the winter's terrible privations before them, we may well believe that the small band of Catholics now surviving, gathered in their little chapel to chant for the first time in company with the illustrious Champlain, the Beautiful Easter Hymn, the "O filii et filiae," or as we have it beautifully translated by Fr. Caswell

"Ye sons and daughters of the Lord
The King of glory, the King adored,
This day Himself from death restored."

Here for the first time in our State, the inspiring invitation. "Victimae Paschali Laudes,"

"Forth to the Paschal Victim, Christians, bring
Your sacrifice of praise:"

was sung by these few heroic Christians who had come to plant the Cross in the soil of the present State of Maine.

It was probably at Castine that the 2nd Easter celebration was held, but owing to the fact that we are as yet unable to determine the exact year of the coming of the Capuchins to this favored spot, the best we may say is that it was perhaps as early as 1635.

As Father Druillettes spent the winter of 1646 and 1647 on the Kennebec we are reasonably certain that he celebrated the Easter festival in the little chapel of Our Lady of the Assumption where he probably had gathered about him a few of the Indian neophytes who had then accepted the mysteries of our Holy Faith.